Lagna Bhāva Phalādhyāya

The Brihat Parashara Hora Shastra (BPHS) has historically been viewed as a cornerstone of Vedic astrology, credited to the sage Parashara and esteemed by numerous practitioners. Nevertheless, a thorough analysis of this text indicates that its conventional understanding as a cohesive, authoritative document is inaccurate.

Through comprehensive scrutiny of various editions and recensions of the BPHS, it becomes clear that what we have today is not a unified classical treatise, but rather a disorganized collection of astrological fragments sourced from different schools of thought and historical epochs. The text displays considerable inconsistencies in terminology, methodology, and philosophical stance — discrepancies that imply the integration of materials from multiple origins rather than a systematic presentation of a singular astrological tradition.

The current work aims to traverse this textual labyrinth by pinpointing the likely origins of various sections within the BPHS and categorizing them according to their foundational systems. Instead of taking the text at face value, this compilation treats the BPHS as an archaeological site, meticulously uncovering distinct layers of astrological thought that have been amassed over time.

This methodical reorganization serves several functions: it aids practitioners in comprehending the development of astrological ideas, elucidates contradictory passages by situating them within their relevant contexts, and offers a more dependable basis for serious inquiry. Each section has been cross-referenced with earlier classical texts where feasible, and comprehensive notes have been included to clarify the reasoning behind the suggested attributions.

Notes: The defining aspect of the Parasari System is the identification of functional benefic and malefic planets for the ascendant prior to forecasting outcomes based on the Vimśottari Dasa. The verses provided here adhere to the natural benefics and malefics system, which verifies that this is not part of the Parasara Hora.

I have referred to the following four editions while compiling these verses —

1. Pandit Tarachand Shastri Edition
2. Pandit Sitaram Jha Edition
3. Sri Ganeshdutta Pathak Edition
4. Sri Devachandra Jha Edition

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These four authors have indicated the source of the manuscript; however, the other editions merely replicate the previous four editions with minimal differences. What all four authors have accomplished is a compilation of the manuscripts they received, suggesting that they may not have taken the time to verify the original sources.

It is important to clarify that although I have gathered these verses from BPHS, this does not imply that I endorse its authenticity. The original sources that were identified are not disclosed, as the work is often reproduced by fraudulent paramparas and students from contemporary institutions who do not make an effort to verify the information themselves.

Significations

तनो रुपं च ज्ञानं च व्रणं चैव बलाबलम्।
शीलं वै प्रकृति चाथ तनुस्थानान्निरीक्षयेत्॥

[One should judge body, appearance, knowledge, marks, strengths and weaknesses, character and nature from the Lagna Bhava.]

Notes: 'तनु' is also translated as skin or self. Prakriti here can be interpreted in two ways —

1. Sattva, Rajas and Tamas
2. Pitta, Kapha and Vāta.

देहं रूपं च ज्ञानं च वर्ण चैव बलाबलम्।
सुखं दुःखं स्वभावञ्च लग्नभावान्निरीक्षयेत्॥

[One should assess physique, appearance, knowledge, complexion, vigour, weakness, happiness, grief and innate nature of the native from the Lagna Bhava.]

Notes:

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The significations of every Bhava are associated with a Graha. The respective significations will receive a boost if the Lagna Lord is associated with any of these planets. A chart (Table 1.1) for Lagna Bhava is attached here —

Signification	Significator
Body	Surya
Skin	Budha
Nature	Chandra
Appearance	Chandra
Complexion	Chandra
Strengths	Kuja
Vigour	Kuja
Knowledge	Brihaspati
Happiness	Brihaspati
Sorrows	Sani

General Dictum

बलोनतामेव तु पापवत्तामेतस्य वित्तं फलमानुरूप्यताम्।
नीचारिसूर्यस्य गृहेषु तिष्ठत् स्वादिगृक्षादिगृहत्रये च॥

[According to the strength or weakness and the malefic influence, the wealth and other results should be determined proportionally. (This applies when planets are) situated in debilitation sign, enemy sign, are under combustion, or placed in the 3rd Bhava from one's own sign, etc.]

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Notes: A planet is said to become weak under following conditions —

1. When it occupies its debilitation sign
2. When it is placed in inimical signs
3. When the planet is under combustion
4. When the planet is placed in the 3rd Bhava from its sign (set)

देहाधिपः पापयुतोऽष्टमस्थो व्ययारिगोवाङ्गसुखं निहन्ति।
सर्वत्र भावेषु च योजनीयमेवं बुधैर्भाववशात्फलं हि॥

[If the Lagna Lord is in the 6th, 8th or 12th Bhava along with a malefic, the native will be bereft of bodily happiness. This should be applied to all other Bhava also i.e. if a Bhava Lod is in 6th, 8th or 12th along with a malefic, its significations shall suffer.]

Health

पापो विलग्नाधिपतिर्विलग्ने चंद्रे विलग्ने यदि बालकः स्यात्।
तदाऽतिरोगं स हि केंद्रसंस्थात्रकोणलाभेषु गदं निर्हति॥

[If the Lagna Lord is in a detrimental position, Chandra is in a detrimental position, and if a child is born, then he suffers from excessive disease. However, if (the Lagna Lord) is positioned in a Kendra or in a Trikona or Labha (11th), it removes the affliction.]

देहाधिपचंद्रगृहाधिपो वा तृतीयरिःष्फारिगतोऽबलः स्यात्।
नीचास्तगद्वयष्टगृहे स्थितो वा काश्यै शरीरेऽतिगदं करोति॥

[If the Lagna Lord or the Lord of the sign occupied by Chandra are weak and positioned in the 3rd, 6th, 12th or if positioned in debilitation, setting or in the 8th Bhava, it causes excessive disease to the body.]

Notes: Lagna and Chandra Lagna must be analyzed concurrently for all purposes. This will be elaborated upon in the subsequent sections of this article. The Lords of Lagna and Chandra Lagna hold equal significance. If the Lord of the sign occupied by Chandra

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is positioned in Kendra from Chandra, the individual will experience a joyful and prosperous life.

केन्द्रत्रिकोणेषु न यस्य पापा लग्नाधिपो सुरगुरुश्चतुरष्टमस्थः।
भुक्त्वा सुखानि विविधानि च पुण्यकर्मा जीवेत्तु वर्षशतमेव विमुक्तरोगः॥

[If the malefics are not placed in the Kendra and Trikona while the Lagna Lord along with Brihaspati is in 4th or 8th Bhava, the native enjoys all sorts of pleasures, performs good deeds and lives up to 100 years without diseases.]

Bodily Happiness

देहाधिपः पापयुतोऽष्टमस्थो व्ययारिगो वांगसुखं निहन्ति।
सर्वत्र भावेषु च योजनीयमेवं बुधैर्भाववशात्फलं हि॥

[The Lagna Lord, when afflicted by malefic planets and placed in the 6th, 8th or 12th Bhava, destroys bodily happiness and comfort. This principle should be applied to all Bhavas by the wise, as results are determined by the nature of the Bhava placement.]

सपापो देहपोऽष्टारिव्ययगो देहसौख्यहृत्।
केन्द्रे कोणे स्थितोऽङ्गेशः सदा देहसुखं दिशेत्॥

[When the Lagna Lord is afflicted by malefics and placed in the 8th, 6th or 12th Bhava it destroys bodily happiness. However, when placed in Kendra (1,4,7,10) or Kona (5,9), it always bestows bodily comfort and happiness.]

लग्नपोऽस्तङ्गतो नीचे शत्रुभे रोगकृद् भवेत्।
शुभाः केन्द्रत्रिकोणस्थाः सर्वरोगहराः स्मृताः॥

[The Lagna Lord when combust, set, debilitated, or in an enemy's sign becomes a cause of disease. Benefic planets placed in Kendra and Trikona are said to be destroyers of all diseases.]

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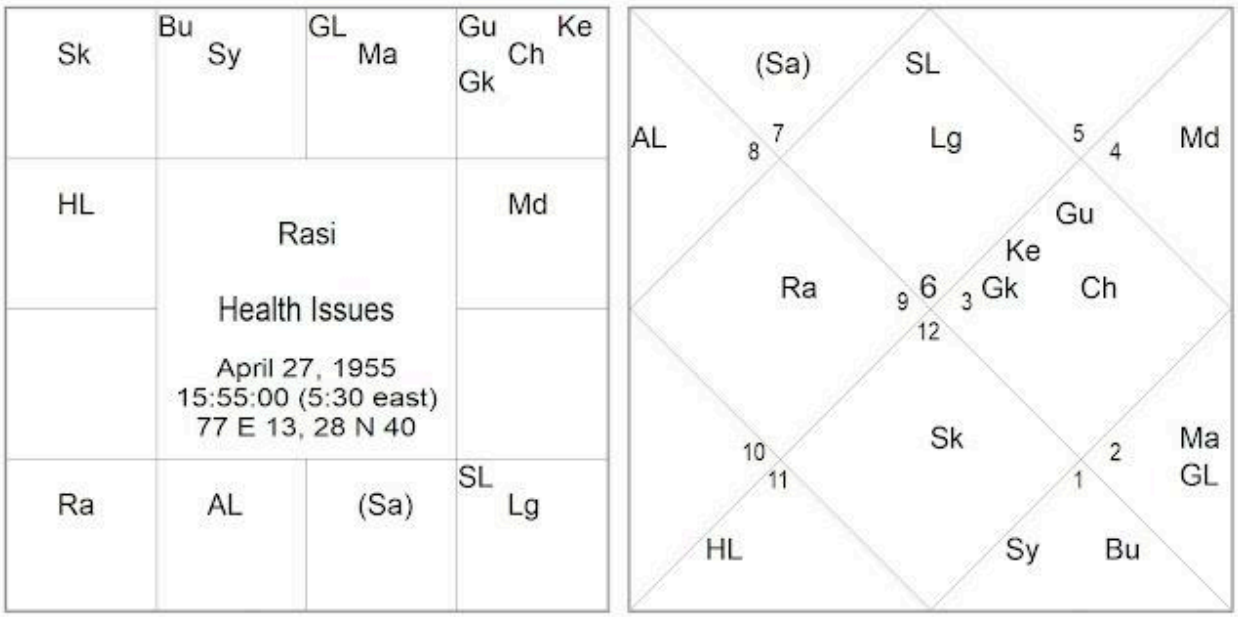
लग्ने चन्द्रेऽथवा क्रूरग्रहैर्दृष्टेऽथवा युते।
शुभदृष्टिविहीने च जन्तोर्देहसुखं न हि॥

[There will not be bodily health if the Lagna or Chandra be aspected by or conjunct a malefic, being devoid of aspects from benefics.]

Illustrations: Chart 1. A Nativity (Male)



As:	5 Kanya 06	Su:	13 Mesh 10- GK	Mo:	20 Mith 39- BK	Ma:	17 Vrish 51- PK
Me:	18 Mesh 07- MK	Ju:	29 Mith 15- AK	Ve:	10 Meen 08- DK	Sa (R):	25 Tula 31- AmK
Ra:	6 Dhanu 01	Ke:	6 Mith 01	HL:	15 Kumbh 53	GL:	20 Vrish 34

Sukra who is in exaltation, aspects the Lagna. Sukra is the 9th and 2nd Lord with its Mooltrikona falling in 2nd. Sukra is the dispositor of Rogakaraka Sani who also rules 6th house. Budha is the Lagna Lord and also the Lord of the sign occupied by Chandra in conjunction with Surya (12th Lord) in the 8th Bhava. Both Lagnesa (and also Chandra Lagnesa) and Karaka are again aspected by Rogakaraka Sani and thus, suffer from affliction. The native suffers from health issues, mental worries, financial problems and his career is unstable.

Appearance

लग्ने सौम्ये सुरूपः स्यात् क्रूरे रूपविवर्जितः।
सौम्यखेटैर्युते दृष्टे लग्ने देहसुखान्वितः॥

[The native is handsome if gentle planets are placed in the Lagna. Should cruel planets be in the Lagna, the native will be ugly. If benefics aspect or occupy the Lagna Bhava, one begets bodily happiness.]

Condition Of Lagna Lord

लग्नाधिपोन्नतबलैश्च शुभैर्नवकेन दृष्टस्य।
केंद्रस्थिते शुभावलोक्ये मृत्युहीनेऽपि दीर्घायुः॥

[If the Lagna Lord is strong and situated in a Kendra (1, 4, 7, 10), and even if it is influenced by the 8th Lord, the individual will not perish and will enjoy a long life.]

Notes: नवक on Katapayadi calculation results in 8 and hence, 8th Lord is indicated.

लग्नेशे चरराशिस्थे शुभग्रहनिरीक्षिते।
कीर्तिश्रीमान्महाभोगी देहपुष्टिसमन्वितः॥

[Fame, wealth, abundant pleasures and comforts of the body will be acquired if the Lagna Lord is in a movable sign and be aspected by a benefic.]

Illustration: Chart 2. Swami Vivekananda

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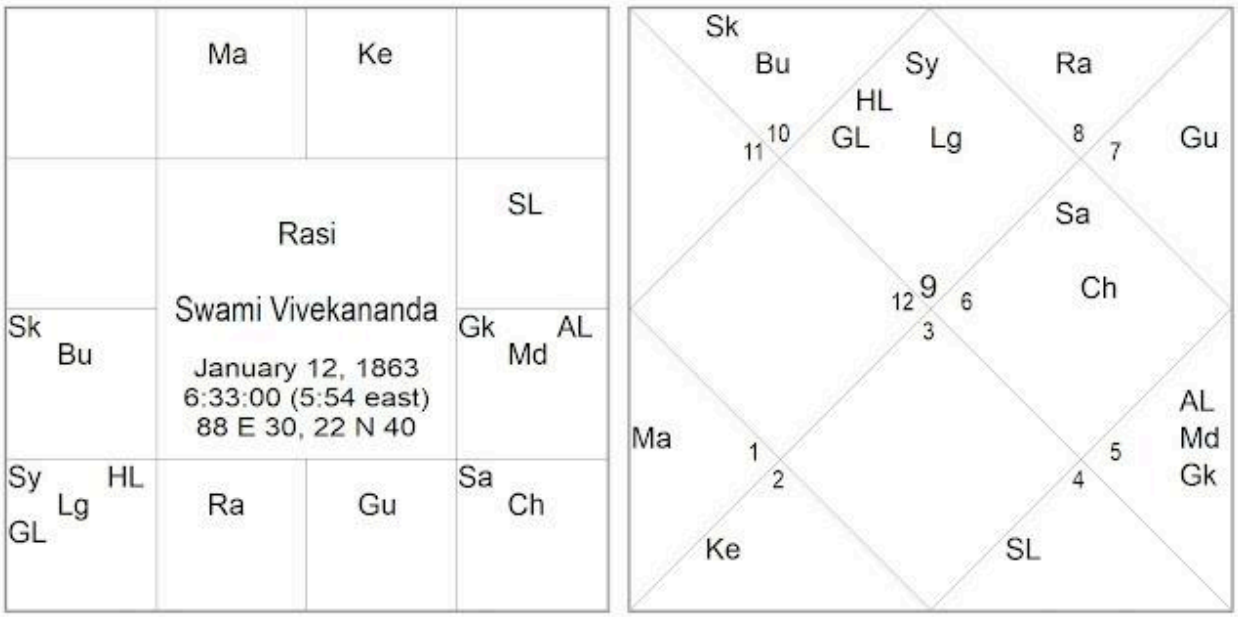

Swami Vivekananda was born in Dhanu Lagna with Lagna Lord Brihaspati in Tula, a Chara Rashi in the 11th Bhava. He gained a lot of popularity and funds for the construction of the Matham in the Daśā of Brihaspati.

लग्नाधिपो वा जीवो वा शुक्रो वा यदि केंद्रगः।
तस्य पुत्रस्य दीर्घायुर्धनवान्नाजवल्लभः॥

[When the Lagna Lord, Brihaspati, or Shukra is placed in a Kendra, that person's child will have a long life, be wealthy, and be favored by royalty/authority.]

लग्नेशो ज्ञो गुरुर्वाऽपि शुक्रो वा केन्द्रकोणगः।
दीर्घायुर्धनवान् जातो बुद्धिमान् राजवल्लभः॥

[If the Lagna Lord, Budha, Brihaspati or Shukra be in Kendra (1,4,7,10) or Kona (5,9) the native will be long-lived, wealthy, intelligent and liked by the king.]

Illustration: Chart 3. MS Subbalakshmi

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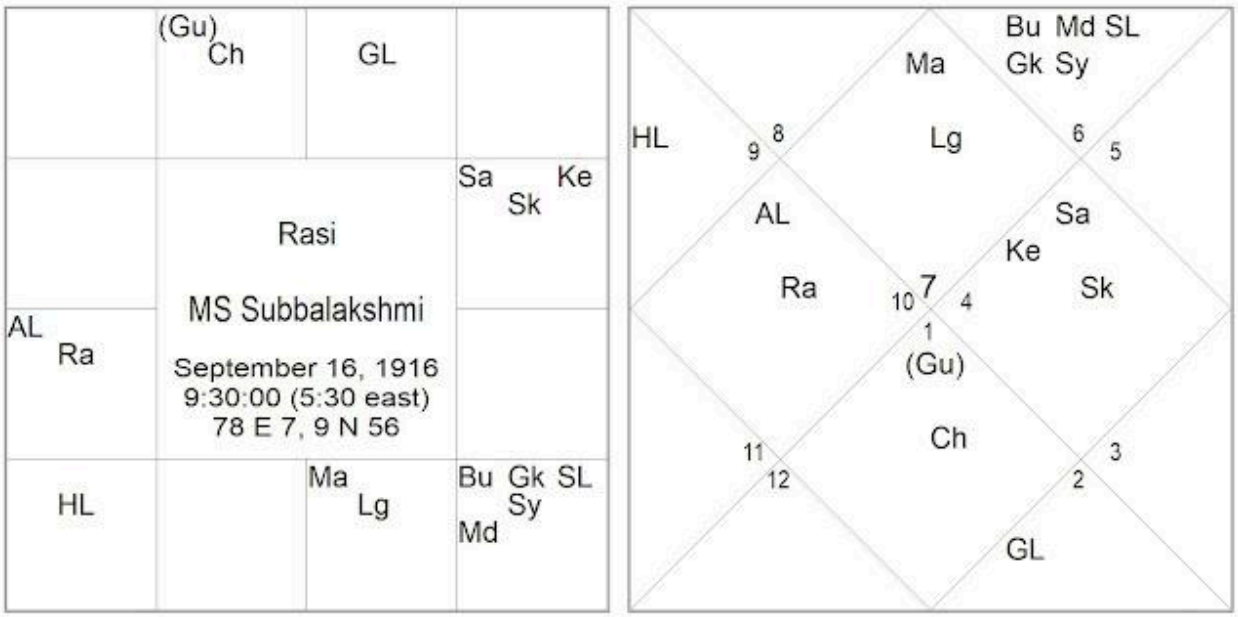

As:	19 Tula 50	Su:	0 Kanya 15- DK	Mo:	25 Mesh 19- Am	Ma:	12 Tula 17- MK
Me:	25 Kanya 52- AK	Ju (R):	11 Mesh 56- PK	Ve:	14 Kark 19- BK	Sa:	5 Kark 05- GK
Ra:	3 Makar 20	Ke:	3 Kark 20	HL:	9 Dhanu 49	GL:	9 Vrish 21

Lagna Lord Sukra is in a Kendra with Sani (Yogakāraka for Tula Lagna according to Parāśara). If the Lagnesa endowed with strength establishes a Sambandha with the Yogakaraka Graha for the Lagna in a Kendra or Kona, it ensures long lasting fame and fortune. Kirtikāraka Guru & Chandra are in the 7th Bhava and aspect the Lagna.

Royal Characteristics

बुधो जीवोऽथवा शुक्रो लग्ने चन्द्रसमन्वितः।
लग्नात् केन्द्रगतो वाऽपि राजलक्षणसंयुतः॥

[One will be endowed with royal marks (or fortune) if Budha, Brihaspati or Shukra be in the Lagna Bhava along with Chandra, or be in Kendra from the Lagna.]

Notes: Any planet located in the 7th Bhava exerts a complete aspect on the Lagna, whereas any planet positioned in the 4th Bhava (excluding Sani) and the 10th Bhava (excluding Kuja) exerts a 3/4th aspect on the Lagna. The gentle planets, namely the natural benefics, when situated in Kendra, enhance positive traits and foster a generous disposition. Therefore, the placements of Budha, Shukra, or Brihaspati are praised in

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the aforementioned verse. 'राजलक्षणसंयुतः।' should refer to the 10th Bhava and hence, the planet in the 10th confers Raja Yoga as it is Karaka to the Lagna. Nevertheless, this can vary based on the aspects, conjunctions, the Lord of Navamsa, and Chandra Navamsa.

Twin Birth

लग्ने राहुसमायुक्ते तथा सोमनिरीक्षिते।
लग्नांशे मंदसूरी चेज्जातश्च यमलो भवेत्॥

[If Rahu is in the Lagna aspected by Chandra while Shani and Brihaspati are in Lagnamsa (Navamsa identical to the sign rising in the Lagna), birth of twins is expected.]

Notes: As stated in the Garbha Upanishad, when the vital air circulates, the seed divides into two parts, resulting in the birth of twins. The ancient scriptures of Jyotisa state that Rahu and Sani possess a windy nature, and they play a significant role in the process of twin births.

चतुष्पदगतो परे भानुः वीर्यसमन्विताः।
द्विस्वभावगता जातौ यमलाविति निर्दिशेत्॥

[If Surya is in a quadruped sign while others are in dual signs with strength, birth of twins is indicated.]

Notes: In my humble opinion, this seems to be applicable in the Adhana Lagna and not the Janma Lagna.

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Coiled Birth

जातो नरो बालविवेष्टितांगो लग्ने फणिर्मन्दसमन्वितश्च ।
लग्ने च पार्श्व द्वितये च पापैर्निरीक्षिते जीवबुधेदुशुक्रः ॥

[If the Lagna is occupied by Rahu along with Shani while the 2nd and 12th Bhava are aspected by malefics and Brihaspati, Budha, Chandra or Shukra, coiled birth is indicated.]

ससौरे सकुजे वापि लग्ने मेषे वृषे हरौ ।
राश्यंशसदृशे गात्रे स जातो नालवेष्टितः ॥

[If there be a birth in one of Mesha, Vrishabha and Simha Lagna containing either Shani or Kuja, coiled birth is to be predicted. The coiled body part will be as represented by the rising Rasi or Navamsa.]

Notes: In the field of medical science, a condition known as the Nuchal cord arises when the umbilical cord wraps around an infant's neck, typically in a single coil but occasionally in multiple coils. Nuchal cords are present in approximately 10 to 30% of all births and are frequently observed in male infants. At times, a nuchal cord occurs without any discernible cause. The ancient texts utilize the term सर्पवेष्टित when Rahu and Ketu (significators of serpents) are implicated, or नालवेष्टित when the natural malefics are involved. The birth of serpents or coiled birth is denoted accordingly. This can also be interpreted as the birth of a cunning and malevolent individual, as the Lagna Bhava is afflicted by natural malefics. Sri Sarvartha Chintamani discusses certain unfavorable Drekkana in these combinations, which reinforces this interpretation. These principles are useful in birth time rectification.

Illustration: Chart 4. A Native (Female)

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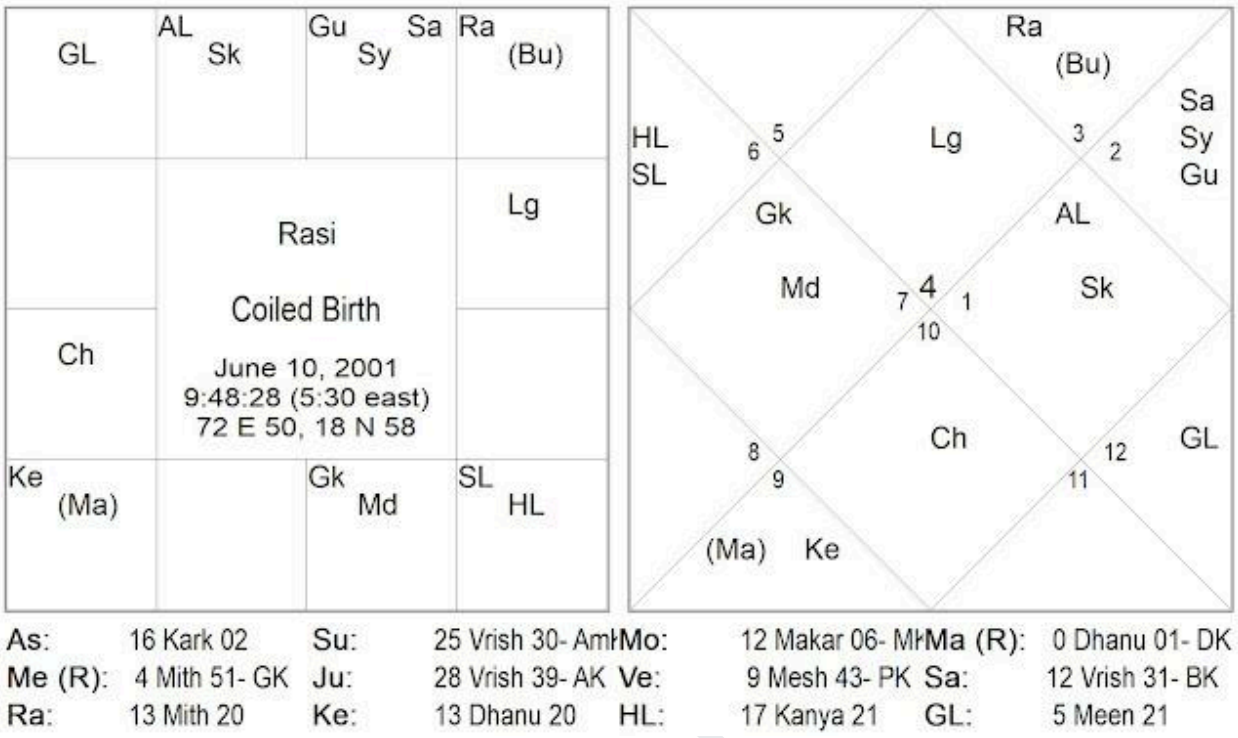

This chart was posted by an individual on a forum. Note that Lagna is influenced by Sani and Kuja. The 12th Bhava from Lagna is occupied by Rahu and Budha. The throat and shoulder area is governed by Budha and Mithuna. Both are adversely affected in the aforementioned horoscope, while Ketu is positioned in Lagnamsa. The Karka and Mithuna signs are also negatively impacted in the above horoscope. There was a coil around the neck.

Importance Of Chandra Lagna

एवं चन्द्राच्च विज्ञेयं फलं जातककोविदैः।

[The learned in Jātaka Śāstra should determine the results from the Chandra Lagna.]

Notes: According to the dictum '**इन्दु सर्वत्र बीजाभो।**', Chandra holds significant importance in evaluating outcomes. Indeed, there are numerous instances where results not indicated by the Lagna are revealed through the Chandra Lagna. Chandra serves as the primary source of energy within the horoscope. Any planet that is in

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conjunction with Chandra or positioned in Kendra relative to Chandra acquires enhanced strength.

Three Mothers

रविचंद्रौ च ह्येकस्थावेकांशकसमन्वितौ।
त्रिमात्रा च त्रिभिर्मासैर्भात्रा पित्रा च पोषितः॥

[If Surya and Chandra are in conjunction and placed in the same Navamsa (i.e. very close conjunction), the native will be nurtured by three different mothers for the first three months from his birth and will later on be brought up by his father and brother.]

Notes: Some people quote this śloka to state that conjunctions are valid in the subdivisions. However, they fail to understand the condition that Surya and Chandra should be in one sign and then in the same Navamsa. It is implied that both should be in close conjunction. A similar śloka is found in other classics.

Marks On The Body

शिरो नेत्रे तथा कर्णौं नासिके च कपोलकौ।
हनूर्मुखं लग्नाद्या च तनवाद्यद्दकाणके॥
मध्यद्रेष्काणगे लग्ने कण्ठोंऽसौ च भुजौ तथा।
पार्श्वे च हृदये क्रोडे नाभिश्चेति यथाक्रमम्॥
वस्तिर्लिङ्गगुदे मुष्कावूरू जानू च जङ्घके।
पादश्चेत्युदितैर्वाममङ्ग ज्ञेयं तृतीयके॥

[Head, eyes, ears, nose, temple, chin and face is the order of limbs when the 1st Drekkana of a sign ascends. In the case of the 2nd Drekkana, the order is — neck, shoulder, arm, side, heart, stomach and navel. The order for the 3rd Drekkana is — pelvis, anus/penis, testicles, thigh, knee, calf and foot. The portion already risen indicates the left side of the body (while the one yet to rise — i e. invisible half— denotes right side of the body).]

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यस्मिन्नङ्गे स्थितः पापो व्रणं तत्र समादिशेत्।
नियतं सबुधैः क्रूरैः सौम्यैर्लक्ष्णं वदेद् बुधः॥

[The learned should predict the limb related to a malefic by occupation to have ulcers or scars while the one by benefic will have a mark (like moles etc).]

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